

# BOSTON RECORDER AND TELEGRAPH.

NATHANIEL WELLS AND ASA RAND, PROPRIETORS AND EDITORS—CONGRESS STREET, BOSTON, MASSACHUSETTS.

No. 45—Vol. XII.

FRIDAY, NOVEMBER 9, 1857.

Price, \$3 in 6 m. or \$2.50 in adv.

## RELIGIOUS MISCELLANY.

For the Boston Recorder and Telegraph.

### INDIANS OF THE U. STATES.—No. VI. LANGUAGE.

As a specimen of the Indian Languages, I select the dialect of those who were converted to Christianity by the labors of Mr. Eliot. It exhibits the peculiarities of this dialect as they appear from a careful examination of the Indian Grammar published by that indefatigable Apostle at Cambridge in 1666, and the translation of the Bible by the same hand, printed at Cambridge, 1663.

It seems to be the genius of all the Indian languages to express the greatest number of ideas possible in the fewest possible words. They are very few particles, nothing corresponding to the auxiliary verb to have, and what is still more remarkable nothing answering to the substantive verb to be, as a distinct word.

The absence of the verb to be is supplied in several different ways. 1. They have a large class of intransitive verbs, which express in one word, subject, predicate and copula. Thus the *Wauwantan* signifies he is wise. 2. They use the terminations *ya* and *wa* to other parts of speech. Thus *Wauwantan* is the man, *Wauwantanwa* is a verb meaning, he is a man. 3. There are various other terminations which seem to have the same effect. Thus *Wauwantanwa* is the adjective strong, *Wauwantanwa* is strong. Indeed the terminal forms which are used to convey the idea of the verb of existence are almost as numerous as the words themselves to which they are joined.

Another peculiarity of the Indian languages is that of combining several words into one in order to express a complex idea. Thus we have, that *Menunkshet* signifies strong and *Wauwantan* many; but to convey the idea of a strong man, instead of using the whole of both words, the omission of unimportant syllables they combine them into one, thus: *menunkshetwamp*, *Quam* means long, and *metung*, a tree; but a tree is *Quauhtung*.

By means of suffixes and affines they express various relations and modifications of an idea in a single word. For example, the word *Wauwantan* expresses the simple idea of keep with any modification or limitation. *Wauwantan* I keep him by means of suffixes and affines is pressed in one word, *nouwaachchunatoh*, numerous necessary ideas are thus expressed by different moods of a verb.

All the peculiarities which have been mentioned illustrate the remark made in the outset respecting the concise expressiveness of the Indian languages. By the power of conveying so much meaning in so few words their thoughts were conveyed with a vividness and energy to which no tongue is a stranger. It must be confessed, however, that this property of their language is somewhat of a disadvantage, inasmuch as it is not so well adapted to the remark of Cotton Mather, that one might suppose that they came into being at the time of confusion of tongues at the tower of Babel, and had been growing ever since.

It is undoubtedly true, as an able writer in the *American Review* has intimated, that not only instances of words of an immoderate length from the Indian languages are in fact two or three words jumbled together by a hurried and imperfect pronunciation. All unwritten dialects are exposed to blunders of this kind. But notwithstanding this, the closest and most critical investigation of the Indian languages will reveal, that many of their words are very long and complex.

Another striking characteristic of these languages is, that they make no distinction of gender in the form of their words, but divide them all into animate and inanimate. The plural of all animate existences terminate in *wa*, the plural of all inanimate existences in *shet*. Thus *Mamit* is God, *Mamitwa* gods. *Husun*, stone; *Husunshet*, stones. It is worthy of remark, that they speak of the stars as animate; *Jango* meaning star, *Jangogog*, stars.

From this view of the Indian languages it is evident that they present a very interesting subject of philosophical investigation; and that systematized they would excel all others in the richness and variety of their grammatical forms.

KATADIN.

For the Boston Recorder and Telegraph.

### RELIGION OF THE INDIANS.

Messrs. Wells & Rand.—I have been much gratified by the communications of your correspondents, and anticipate still more from his future Nos. I was particularly pleased with the "hope" expressed at the close of No. 1; that "if he should fall into some mistakes—those who enjoy better means of information will correct them." It brings to mind that admirable declaration of Dr. Belknap. "No person," says he, "can take more pleasure in detecting mistakes than the author, in correcting them, if he should have opportunity." I will not say that Katadin has fallen into a mistake. His account of the religion of the Indians however, in No. III, appears less unfavorable, than I recollect to have seen before.

He remarks, "They were never addicted to idolatry. They rendered spiritual homage to the Creator of all things, the 'Master of life,' the 'Great Spirit,' as they emphatically termed him; who sat in the heavens, near the sun, and looked down upon the conduct of his creatures, whom he would hereafter reward or punish, according to their conduct in this world. Here are the simple, fundamental principles of true religion."

Very different is the account of the religion of the Indians contained in the following extracts from Goodrich, Morse and Parish, Trumbull and Dwight.

Goodrich.

"The religious notions of the natives consisted of traditions, mingled with many superstitions. The ancient Greeks, Romans, Persians, Hindus, &c. they believed in the existence of two gods, the one good, who was the superior & whom they styled the Great or Good Spirit; the other evil, whom they worshipped both; and of both formed images of stone, to which they paid religious homage. Besides these they worshipped various deities—such as fire, water, thunder—any thing which they conceived to be superior to themselves, and capable of doing them injury."

U. S. S. 15.

Morse and Parish.

"The Indians were polytheists, or believed in plurality of gods. Some, they considered as good deities yet they believed there was one supreme God, the Creator of the rest and of all creatures, and things. Him they called Kitchtan."

"Another power, they worshipped, whom they called Hobhamoch, or Hobhamqui. This being assembles the devil, mentioned in scripture. To him, they prayed to heal their wounds & diseases. When found curable, he was supposed the author of their complaints. When they were mortal, they were ascribed to Kitchtan whose diseases some are able to remove; therefore, they never pray to him in sickness."

The duty and office of the Powah was to pray to Hobhamoch for the removal of evils. In his prayer, the Powah promised skins, kettles, hatchets, beads and other valuable things, as sacrifices, if his request should be granted. Sometimes they sacrificed their own children to him." Hist. of N. E. 3d ed. pp. 184, 185.

Trumbull.

"With respect to religion and morals, the Indians in N. E. were in the most deplorable condition. They believed, that there was a great Spirit, as God, whom they called Kitchtan. & that he was a good God. But they worshipped a great variety of gods. They paid their principal homage to Hobhamoch. They imagined, that he was an evil spirit, and did them mischief; and so from fear, they worshipped him, to keep him in good humor." After describing their horrid rites, Dr. Trumbull remarks, "They imagined, that unless they appeased and conciliated their gods in this manner, they would neither suffer them to have peace, nor harvests, fish, venison, fat bears, nor turkeys, but would visit them with a general destruction." Hist. Conn. Vol. I. pp. 49, 50.

Dwight.

Speaking of the Indians of N. E. Dr. Dwight remarks, "Their religion was a compound of a few truths, traditionally received, and the dictates of ignorance and superstition. Like many of the learned Greeks, Romans, Egyptians, Persians and Hindus, they held, that there were two Gods, one good and the other evil. The good being, they supposed the superior; and commonly styled him the Great or Good Spirit. The evil being they considered as the more active agent; and appeared to be more solicitous about his favors, as they attributed to his agency all the evil which they suffered. They however worshipped both. They also formed images of stone, and paid them religious homage. One of these idols is now in the museum at Hartford. Sacred stones exist still in several places; one particularly at Middletown, to which every Indian, who passes by, makes religious obeisance." Travels in N. E. and N. Y. Vol. I. p. 131. MONTANUS.

For the Boston Recorder and Telegraph.

### ON THE PIETY OF DAVID.

Messrs. Editors.—Some months since you published the following question: "Was David a man of piety before the matter of Uriah?" Having looked at the subject with more than ordinary attention, and the question growing in importance, in my estimation, in proportion to the attention I paid to it, and an answer to the question being given, after waiting so long, I will, with much deference to the opinions of the good and the great, show my views of a subject, to which is attached more importance than at first is imagined. And having read the scripture history of David with a particular view to this subject, I have become settled in the negative of the question; and forward to you some brief reasons for my taking the negative side.

I am aware, in the outset, that my position, like novel theories, has the disadvantage to meet at the very threshold, the formidable opposition that arises from long habit of thinking, and from long settled notions derived from education, and the theories of men. Every one knows something of the power of prejudice,—the influence of long-conceived opinions, under any circumstances. What then must be the power of those prepossessions especially, which have been sustained by able commentators, ministers, parents, and the pious of past ages? It must easily be seen, that opinions sanctioned by such high authorities, must have strong possession of the mind. And I allow that it ought to be looked at with serious and slow deliberation. Nothing, I grant, which has received the sanction of the learned and the pious, ought to be hastily rejected. But it is no crime to canvass long-established theories, nor is it arrogance to put them to the test of fair and honest criticism.

I certainly call in question the sincerity and integrity of no man for holding the affirmative. But may I not be allowed, without being charged with want of candor, or with too great assumption, to query whether this be not among others, a subject too much taken for granted; or, at least, received without a particular and critical investigation?—I have myself been for more than forty years, in the common belief respecting the piety of David before the matter of Uriah: And if there be any faultiness in holding the opinion, I have been so long in the same condemnation. It hence becomes me to be modest and candid in asserting the contrary. And I say distinctly, that I entertain a high regard and veneration for those writers, ministers, and brethren, from whom I differ, and with whose talents and piety I pretend no comparison. Circumstances may have led me to the investigation of the subject, in which my superiors have not been, whose minds, of course, have not been led to the investigation. If I am incorrect in my position, I am honestly so. My mind has been led to the result by no other means than by a careful examination of the Scriptures on the point in question. I was indeed led to such examination with more interest by the evils of the "ungodly," in whose counsel it is dangerous to walk; by the bolder attacks of "sinners," in whose way we would not stand; and by the contemptuous sneers of the "scornful," in whose sect we are forbidden to sit. And I have more recently thought, though I have long felt a difficulty on the subject, that, to vindicate the character of David, as a saint, before his commission of his notorious crimes, is an injury to religion, as it subjects its advocates to the scorn and derision, if not to the triumph of infidelity. Infidels triumphantly ask, "What would you say of one of us, or any of your own professors, who should be guilty of such great and complicated crimes? We will have a better religion than that which admits such criminals into its sacred enclosure, or we will have none at all. We prefer none to that, and we will have none; for it is a libel on the holiness of God to charge him with revealing a religion of this character." Now I presume that every commentator, if not every good man, and I had almost said every bad man, has had his trials—his serious difficulties in attempting to reconcile the character of David before the matter of Uriah with that of a pious man. And it appears to me that the Christian world have been strangely bewildered about this man. They

have held him up as a great saint in great sins. And if they have not endeavored to excuse, at least to palliate and tarnish over his atrocious crimes. This has arisen, I apprehend, from not having examined, with sufficient minuteness, the whole of his history. From a few expressions in the old Testament, which are to come under consideration, and from many in the new, in connexion with the psalms, numbers of which are evident effusions of a pious heart, and not distinguishing with sufficient discrimination, the several periods of his life, a sort of halo is cast around his whole character, which a judicious and careful examination of the several parts of his history, would doubtless obscure.

Some, perhaps, may, at first, think, from their always having considered David, in the early, as well as later years of his life, a great and very devout saint of the Most High, that to say he was an impenitent sinner, all he repented at the death of his son Absalom, is a gross presumption, if not an impertinence. But it is saying no more than Paul said of his own character, previous to his conversion, it is more than David said of himself. There was a time when David as well as Paul, was an unrepentant sinner, and a time when he was converted. True, the scriptures more definitely fix the time of Paul's conversion; but can there be any harm in endeavoring to ascertain the time of David's? Who would object to the position, though it may have been but little considered, that the time of Jacob's reuel was subsequent to his stealing the birthright, and his deceiving and lying to obtain the blessing? It is readily granted, that "No man liveth and sinneth not;" and that Abraham, and Isaac, and Moses, and Samuel, and Job, and other men eminent for their piety sinned; but because they were some time in their life eminently pious, is no proof they were always so.

And can any thing be lost to the religious world by taking the position I do, relative to David? If it is a correct position, certainly no loss is sustained: If incorrect, I can see no harm in giving it a fair and thorough investigation. And in this stage of the inquiry, what advantage can be gained by ranking him, before the matter of Uriah, among the saints? But I can foresee an advantage in assigning to him, as well as to every other man, his proper character. I surely wish for nothing but the truth in this case, and am willing to appeal to the world, and to the testimony. And should my position be found to be true, it will raise the standard of the Christian character: It will take out of the hands of infidels and irreligious men a somewhat formidable weapon, and save the advocates of divine revelation the painful task of patching up and varnishing over a polluted character, which has already occasioned many a blush, and unwelcome trial of our ingenuity, and save their feelings on a subject so repugnant to the spirit of pure and undefiled religion.

David, like other men, was born a sinner, and grew up with a heart, which was enmity against God, and his neighbor, as he appears in his life, at least several parts of it. But divine grace triumphed over his depravity. He became a new creature, a signal trophy of Almighty love and mercy, and gave ample manifestations, by his subsequent life, of "the washing of regeneration, & renewing of the Holy Ghost." But there was a particular period in his history when this happy and important change took place. My opinion is, that it took place at, or soon after Nathan delivered his parable. But my present design is to show, that till then he was in a state of unrepentant nature: and this from two considerations: one is, No conclusive evidence appears to the contrary. The other is, that his previous conduct was incompatible with piety.

1. There is no conclusive evidence in the holy scriptures that David was a regenerated man before the matter of Uriah. I shall here endeavor to meet all those scriptures, whether direct or occasional, or incidental remarks respecting him, which are thought to have any bearing on the question before us.

It may be thought by some, that his selecting for his prophet so good a man as Nathan, is evidence of his own goodness. But this only proves that he was a wise man; for it is well known that wicked men have rarely more confidence in such men than in those of opposite character.

I trust no one will say that his divine call to the prophetic and kingly offices is proof of his piety; for Balaam and Judas were divinely inspired, and Saul and Jehu were divinely anointed kings.

It has been thought his expedition against Goliath, and his killing the lion and the bear are proof of his piety. Did he go forth against the Philistine champion with his sling and his stone in the name of the Lord of Hosts, the God of Israel? So Jehu went against the house of Ahab with his chariots and horsemen, in the name of the Lord. The phraseology is different, but the sense I conceive to be the same. In his zeal for the Lord of hosts, he performed the orders of Heaven, as well as David. "And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel." What more than this is said of David's expedition against the giant? And his killing the lion and the bear, only proves that he was endued with miraculous power, as Judas was.

His generous treatment of Saul when in his power, may be taken for proof of his piety. This also may be easily accounted for on other principles. In the first place, it was good policy; it showed him a noble spirit in-late, for whom he must have had some veneration and reverence. But, more reason he gave for not killing him, and was probably the grand reason, and seemed to silence his men. Besides, he was not educated a murderer, but under the strict law of revelation.

Do you say he inquired the will of the Lord through the instrumentality of those, who were the ephod? So did other wicked men and wicked kings, and received as divine answers.

Some may suppose his piety is proved by the Lord's calling him his servant; but he called Cyrus his servant. And another proof is what Nathan said to him, viz. "Thou hast given great occasion to the enemies of the Lord to blaspheme." It may be said that this proves David was not an enemy of the Lord. He was indeed his professed friend; and for mere nominal saints to conduct so out of character, is surely giving great occasion to the enemies of the Lord to blaspheme.

But he is said to be "a man after God's own heart." At first view this looks like a formidable objection to my position. But let us candidly look at it. The word heart, is sometimes used

for mind, or understanding, as in Hosea, "Ephraim is a silly dove without heart," i. e. without understanding. The Israelites at that period, under Jeroboam and afterwards, acted irrationally, as though they had no mind, no understanding. So the phrase, "After mine own heart," may signify, after my mind, or according to my understanding. The meaning is, David was just such a man as would answer the divine purposes in the administration of the government of Israel; a man of sound intellect, quick discernment, and noble spirit; of various and rare talents, which qualified him for that elevated station, and which, when he should become a saint, would render him pre-eminently useful in church and state. In such important sense he was "a man after God's own heart." But the passage does not necessarily imply that he was a holy man, as the heart of God is holy; but had a mind that answered to the mind of God respecting the purpose spoken of. The heart, or affection, are not here brought into the account, but the natural powers of the man. This will further appear by taking into view one or two passages of a similar import. In 1 Kings 14, God says, in address to Jeroboam, "Thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes." Now, no one will suppose this to be spoken in an unlimited sense; for then he was *sine sensu*. Well, if it must be understood in a limited sense, I demand of you how limited? How far shall the text be restrained from its literal import? Doubtless it must be restrained, or limited to his general conduct, in his official character. In his general conduct, because it was not true in all he did. And in his official character, because his official character is distinctly brought to view in the connexion, as any one may see by reading the whole passage. The meaning, therefore, is, "My servant David, whom I set upon the throne of Israel, administered the government well; he very generally answered my wishes as ruler over my people Israel, which you, Jeroboam, have not done." [To be continued.] DECISION.

### THE ENEMY SOWING TARES.

A clergyman in Ohio wrote, some time since, to the Secretary of the American Tract Society—"Unitarians and Universalists are distributing their tracts here, and we expect soon to see even Deistical tracts in circulation." The Editor of the *Pittsburg Recorder*, in confirmation of the above statement, says—

"A packet of tracts has been forwarded from Ohio to the post office of this city. Copies of three tracts, all of this packet, and of similar character, have come into our hands. We have given them a cursory perusal and ascertained their contents. One of them was printed at Piqua, Ohio, and is entitled 'Heaven Open to All Men, conditionally, if clad in the Robe of Righteousness and Truth.' It is directed, with a pen, 'to any post-master or rider that chooses.' On the back is a printed notice, stating, that any person may have these tracts gratis, either for personal use or for distribution, by applying to a man with whom they are deposited—Attached to this notice is a recommendation of a work, published in 1821, by Barton W. Stone. As Mr. Stone is one of the founders, and now a principal leader of a sect in the West which have assumed the name of Christians, but have been called by other denominations *Neologues*, *Schismatics*, or *Stonites*, we are led, by this recommendation, to the conclusion that these tracts have been published and are disseminated by this sect of nominal Christians, whose religious sentiments, in their recession from Calvinism, which they hold in utter abhorrence, have successively embraced the views of Arminians, Pelagians, Arians, and Socinians or Unitarians; and more recently the doctrine of the Universalists, which, for many years after they existed as a body, they did not avow. The author of the tract entitled as above stated, manifests an implacable enmity to the Presbyterian Confession of Faith, & more particularly to the doctrines of the Divine sovereignty, a Trinity of Persons in the Godhead, the equality of the Son with the Father, and the eternity of the future misery of the wicked."

GOOD EFFECTS OF RELIGIOUS TRACTS.

Says a Manchester correspondent, "Mr. P. has this morning called upon me and given me a very pleasing account of the success of the distribution of your Tracts. Not many months ago a woman told him she ascribed her first religious impressions to the Tracts left at her house by some scholars belonging to a Sunday School. Last evening he received a letter, from which it appears that another woman, at whose house Tracts had for some time past been left, had recently received No. 62, 'PARENTAL DUTIES.' She read it with deep interest, and such was the effect that she could not avoid exclaiming, 'If this be true, I am undone!' This impression continued to deepen, and her alarm increased. She was determined to know something more of the people who sent the Tracts, by attending their place of worship. She accordingly went thither; and it will be only necessary to add, that there is no reason to conclude the woman alluded to is actually a convert to serious religion."

On board a vessel at Horsesdown, I found only an old ship keeper. I asked him whether he could read, he replied he could; on asking him what books he read, his reply was, "The Bible." I then gave him two Tracts, and remarked that I had sometimes seen parts of the Bible in cheese-mongers' shops, which I thought very wrong; he said he differed from me: on asking his reason, he stated that he formerly was a great smoker, and on going to purchase some tobacco, it was put up in a part of the Bible; one use struck him very forcibly, and he was induced to purchase a Bible, and has read it daily to the present time, and said he, "Blessed be God, I would not part with it, and the hopes I have of salvation, for ten thousand worlds."—*Land. Tract Magazine* for Sept.

Want of Bibles.—The white population of Virginia is about 608,000. Allowing five persons to a family, Virginia has 120,655 families of whites. From the best information we can get, there is no presumption in stating, that one fourth of these families are without the Bible. We may, therefore, fix it on our minds, that Virginia at this moment contains thirty thousand hundred and fifty families, [or 150,250 souls,] without a Bible or a Testament to instruct them in their moral duties and point to them the way of immortal life. What shall we think of this? Is it worthy of consideration—is it of any importance to the community or to the interests of Christ's kingdom, that these families be supplied with the Word of Light and Life?

### HOME MISSIONS DEPARTMENT.

For the Boston Recorder and Telegraph.

#### HOME MISSIONS.—NO XXXIV.

Missionary Labors.—"I have labored two thirds of the time in P. B. and one third in R. I speak frequently three times on the Sabbath—more or less during the week—and on funeral occasions generally. We observe the Monthly Concert for prayer; and in P. B. have held a stated church prayer meeting, for the influences of the Holy Spirit. We have established Sabbath schools, and they appear to be in successful operation in both places; I have also a Bible class of considerable promise." Such constant sowing of the good seed, and enriching the ground on which it is sown, by the prayers and tears of the church cannot be in vain. A harvest will be gathered hereafter, when they that sow and they that reap, will rejoice together over the abundant produce of their united labors—and angels will rejoice with them.

A just remark.—"Schools for the religious instruction of the children and youth, I view as of great importance, and I believe they will be found, the most direct and successful means of building up the church, and well regulated permanent religious societies in this country. In laying the foundation and rearing the building, little physical or moral strength is to be expected from those who have lived long in the neglect of the instituted means of grace, and grown old in wickedness; but if the rising generation can be trained to the principles and habits of virtue and piety, their influence will soon be felt; and as they become the active members of society, the building will rise in order, in beauty and glory. Among the dear youth, Sir, we must look for the materials, on which the image of holiness can be the most deeply impressed, and which will be the most ornamental and permanent pillars in the Christian edifice."

Comment.—"Rid me and deliver me from the hands of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood; that our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace." "Happy is that people, that is in such a case." "Train up a child in the way he should go and when he is old he will not depart from it."

An animating fact.—"The American Tract Society of Boston, has voted that the Corresponding Secretary of the American Home Missionary Society be authorized to draw on their Depository at New York, for tracts to the amount of from two to five dollars, for each missionary sent out by that society."

Remark.—This is a grant of from \$400 to \$1000—as the Missionaries of the American Home Missionary Society are at least 200 in number—or, a grant of from four hundred thousand to a million of pages of tracts. These will be distributed over large portions of our country, where books are scarcely known, & where tracts have been little more than heard of. It is not unreasonable to expect, that many solitary Christians will be edified by reading them—that many impenitent sinners will be awakened and led to the cross of Christ by them—that much vice will be prevented and much error destroyed by them. And, more than this; their distribution will lead to the formation of many small auxiliaries, through which other thousands and other millions, will be called for, and paid for, by the destitute themselves. The best Tract Society agents are tracts themselves. A living voice may act more powerfully for an hour, but the voice of a Tract, though still, speaks for months & years.

Thus Tract Societies and Missionary Societies are "helpers of each other's joy." Thus all benevolent Associations go hand in hand—and strengthen each other, and direct each other to the most promising fields of usefulness. Why should Ephraim envy Judah, or Judah vex Ephraim?

Missionary Success.—"Since my last report, we have received eight to our communion. Our Sabbath school is more promising than it has ever been before. It is easy to perceive that the Lord is at work here. A few are anxious in the town, and now and then, an instance of hopeful conversion occurs. The field around is becoming more and more interesting. The solicitude of the people for preaching has become irresistible. I have labored more out of my congregation since my last report, than I have before since I have been in this region. If the field continues to increase, nothing can satisfy the demand, but the sending of more laborers into the vineyard. In C—, an adjoining town, prospects are opening, peculiarly and unexpectedly favorable. It appears, that the Lord has been at work on the hearts of individuals for a number of months, and moving them to action. Some instances of hopeful conversion have taken place. A church of ten members has been formed. They think they will be able to support the gospel one half of the time."

Comment.—"They people shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one, a strong nation." S. a.

Home Missions.—The Committee of the American Home Missionary Society, rejoice in the liberality which New York has shown towards the American Board of Foreign Missions. But they say of their own object, that it has been apparently forgotten in the contributions of its friends, for the last five months. The Treasurer's acknowledgment for the last month, amounts only to \$519; not so much as has been sometimes paid out in a single day, to missionaries in the employment of the Society. The treasury is now empty, and applications are multiplying every week. The Committee therefore have no alternative but to loan money on their own personal security to discharge the engagements of the Society.

Sabbath Schools. The 8th annual report of the Albany County S. S. Union, speaks of an increase of their operations the year past, & a good degree of success. They say, There are above 44 schools connected with this Union; and these are conducted by above 155 male, and 250 female teachers; of whom 35 have become professors of religion during the year, (and one purposes entering the ministry of reconciliation) making a total of 155 professedly pious teachers engaged in our schools. There are above 2,500 scholars in these schools, and eight of these connected with schools in the city have during the past year become members of the church."







Likewise, a general assortment of Mourning Articles as Millinery; superior French and India black Levantines Bombazines; Bombazette; Calicoes plain and figured; Muslins; white and colored Cambrics; Handkerchiefs; Gloves; long and Square Shawls; black & white Lephors; Tuffets & Garniture Ribbons, &c. &c.      Nov. 2



## POETRY.

For the Recorder and Telegraph.

"The art of Poetry is to touch the passions, and its duty to lead them to the side of Virtue." H. More.

## TO THE SPIRIT OF POESY.

Spirit of Poesy hear!  
Look down from thy glory-lit path-way on high,  
Lead me, oh! lead me thine ear,  
Though an humbly-toned suppliant am I.  
Nor reluctantly bend on thy wing,  
As though sure, e'er I ask, that my boon you'd deny,—  
No selfish request do I bring,  
Not a servile petitioner I.

Though owning I love but too well,  
The soul by thy wand's magic touches inspired;  
Though the child of thy mystical spell,  
Hath my heart oft with ecstasy fired;  
No incense before thee I bring,  
Nor the "Song of the Siren" pour sweet to thine ear;  
Complaint and remembrance I bring—  
Yet listen, oh! listen and hear!

Say, why dost thou so much delight,  
O'er the wide-spreading field of unattained lore,  
To shed the best beams of thy light,  
And prodigal favors to pour?  
What though on Parnassus' proud mount,  
The throne of thy glory was settled of yore,  
And round the Castalian fount,  
Thy worshippers thronged to adore?

Hast thou not on Zion's blest height,  
Enriched thy brow, and encompass'd thy throne  
With as pure and resplendent a light,  
As from Parnassus' summit has shone?  
Or wakened Castalia's loved fount,  
Her echo's soft notes to a sweeter toned-lyre,  
Than that on the temple-crown'd mount,  
(With notes of devotion's fire)—

That sweetly, o' more's rosy hour,  
Awoke at the touch of the monarch of song,  
And echoed by streamlet and bower,  
Poured melody richly and long?  
Oh! bright were thy moments thus giv'n,  
On the banks of the Jordan to prophet and king,  
While, with spirits communing with heav'n,  
They attuned the soft-sounding harp-string!

Oh! "How art thou fallen from heaven!"  
Thy choicest of gifts to the impious and vile,  
Since then thou hast lavishly giv'n,  
And the light of thy radiant smile.  
How revel'd beneath thy fond eye,  
The gifted, the dark-hearted vot'ry of Greece!—  
Up-borne by thy pinions on high,  
Where humanity's visitings cease.

He travel'd with whirlwind and storm,  
(Where wanders the Prince of the Power of the air,  
His dark machinations to form)  
And the home of his feelings was there.  
No lustre thy visitings gave  
To his soul, the dark region of impious woe,  
And the glory that fits o'er his grave,  
Pierces not the dark mansion below.

And many a gift thou hast flung,  
On the altar impure of unhalloved love!  
And many a wreath thou hast hung,  
Where Bacchus' mad revelers move!  
Nay, worst—thou'st approvingly smil'd,  
While Slander has mother and sister and wife,  
With merciless ringer rev'd,  
And would mar the endearments of life!

Oh! were the foot calumny true,  
Then Eden's "sole bliss that the fall has survived,"  
Had perished in paradise too,  
And man, with his guilt alone, liv'd.  
Return, lovely spirit, to the sky,  
And, cloth'd like the rain-bow, thy journey pursue,  
Like that, each thy glories on high,  
Shine in Beauty and Purity too.

ZELIA.

## GENERAL MISCELLANY.

**ALBANY S. S. UNION, N. Y.**  
The Eighth annual report of the "Albany County Sunday School Union Society," relates the following interesting incidents, which have occurred in the course of their labors since their last anniversary.

"It is pleasing and encouraging to be able to trace the fruits of our labors in the reformation and improvement of our scholars. Several reports speak of cases wherein this pleasure has been enjoyed by teachers. One noted in the report of school No. two, may be quoted. A female teacher who has charge of a class of boys, remarks, 'my class have greatly improved in behavior. At first, they appeared to be hardened to all my instruction. The report his mother gave of his conduct at home, almost discouraged me;—but I persevered in my usual course of instruction. For some time, he remained the same heedless child; a few Sabbaths since, I observed him to be more thoughtful and attentive. Since that period his feelings have become quite tender, and, while lately speaking of the sufferings of our glorious Redeemer, his heart seemed melted under a sense of his sins.' In some few cases, death has selected his victims from our youthful charge.—Yet even in death we have seen the happy influence of Sabbath School instruction. The superintendent of No. two, remarks; we have lost a scholar by death; an interesting boy of about five and a half years of age. Divine truth had made a deep impression on his mind. Though young, he felt its force as he manifested by habitual devotion; reproving his playmates when he saw any thing wrong. A short time before he met with the accident which caused his death, he came to his mother and observed, 'I shall not play with —, because he uses bad language and you know the Bible forbids that.' He took delight in meditating on the promises of God, and with tears spoke of the love of Christ to little children. The account of this interesting boy might be extended.—We only add we trust he has gone to His presence, who said 'suffer little children to come unto me, and forbid them not.' The superintendent of the school No. five, observes we have lost one of our pupils by death. His illness was short and severe, he appeared, deeply to feel his situation, and calmly yielded to death. We have reason to hope he is now enjoying the presence of his Redeemer whom he loved.

**The Alpine Horn.**—The Alpine Horn is an instrument constructed with the bark of the cherry tree; like a speaking trumpet, and is used to convey sounds to a great distance. When the last rays of the sun glid the summit of the Alps, the shepherd who dwells highest on those mountains, takes his horn and calls aloud, "Praised be the Lord!" As soon as he is heard the neighboring shepherds leave their huts and repeat those words. The sounds last many minutes, for every echo of the mountains and grove of the rocks repeat the name of God. How solemn the scene! Imagination cannot picture to itself any thing more sublime; the profound silence that succeeds, the sight of those stupendous mountains, upon which the vault of heaven seems to rest, every thing excites the mind to enthusiasm.—In the meantime, the shepherds bend their knees, and pray in the open air, and soon after retire to their huts to enjoy the repose of innocence.

For the Boston Recorder and Telegraph.  
**Can Sabbath Schools be continued during the months of winter.**

**Dorchester, March 1827.**  
"As the time drew near to close the school as had been customary in former years, there arose a strong desire with some of the teachers that the school should be continued through the winter, we tried the experiment and we now have occasion to bless God that we continued it during the winter, for instead of the children getting weary with their studies, and losing their interest as had been thought by some, the interest has very much increased and the Spirit of the Lord is evidently among us.

Some of the teachers have obtained a hope of a saving change of heart & twenty of the children are among the number of those who are inquiring the way to Zion, & a general tenderness appears on the minds of the children. A Bible class has recently been commenced, and we can truly say, that the school was never attended with so much interest, as at the present time."

**Plymouth, May 1st, 1827.**  
"The School was continued through the last winter. The result of the experiment was so much more flattering than any had anticipated, that there can be no doubt of the practicability of continuing the School through the year in future, or of its utility.

**Needham, May 1st, 1827.**  
"The Sabbath School in this place, for the first six years, kept about seven months in a year. The last three years it has not been suspended any part of the year. There are at the present time several of the scholars seriously impressed with a sense of their guilt and danger, and are among the religious inquirers."

And now, all ye who have in exercise one particle of that faith which "is the substance of things hoped for, and the evidence of things not seen," again I ask, Shall Sabbath Schools be closed during the months of winter? SIMON.

**For the Boston Recorder and Telegraph.**  
**PRAYER ANSWERED.**  
Messrs. Editors,—It may be recollected, by many readers of your paper, that the Conference of Churches in Greene Co. N. Y., when convened in this place, in the month of June last, found much reason to lament the low state of religion in their bounds; in view of which, they requested through the medium of the Recorder & Telegraph, that those churches in our land, which were blessed with a revival of religion, would pray for them; that the same Spirit of grace from on high might come down upon this part of Zion.—Those churches and those friends of the Redeemer, who have complied with that request, will rejoice to learn, that a blessed work of divine grace has commenced in this town and is hopefully in a state of progress. Already have those, who have prayed, much reason to thank God and take courage in their supplications, that these mountains may no longer be as the mountains of Gilboa; but that God will open rivers in all these high places and fountains in the midst of all 'their valleys.'

The friends of the Rev. Mr. Nettleton will also be gratified to learn, that he has been strengthened, in his feeble state of health, to perform considerable labour here for several weeks past; but he will shortly go to a southern climate to spend the winter.

**ILL MANNERS.**  
It is ill manners, in part of a family, as soon as prayers are commenced, to form a close circle around the fire, shutting out all those who really pray. It is about as unkind to do the same thing at a conference meeting. This relates of course to cold weather. It is ill manners, to go out of meeting just before the congregation are dismissed, because you are impatient, or because you think it more pleasant to walk through empty aisles and clear streets. You are no better than others, therefore be content to fare as the rest.

It is ill manners, to take your children to meeting, and there let them disturb all your neighbors, by conducting just as badly as they do at home. It is ill manners, to carry on an intercourse at meeting, across a stranger, who has been so unfortunate as to take a seat between you and your friend.

It is ill manners, when you are addressed at a religious meeting, either by a sermon from the minister, or in a less formal manner by him or any other person, to look often at your watch, as if you meant to say, "you have been speaking a long time." It is also unbecoming to turn your head, to notice every movement near you; and to make a grand turn round whenever the door opens. If the speaker cares anything for you, these practices will be painful to him. Besides, they break your attention, and thus you sustain a loss. Keep your mind to the discourse. If it is not the very best, you may learn something.

**ANTI-QUID.**  
The tendency of the theatre to dissipate all serious thoughts, will, I presume, not be denied.—Nothing like the solemnity of another world is found within its polluted tabernacles. God is not there, except to witness its evil deeds and to record them in the book of his remembrance.—The Holy Spirit is not there, unless it be to whisper through the conscience of the sinner—arise and depart, for this place is polluted. No one carries with him thither the spirit of prayer; no one returns with it to his family and closet.—Who then, that loves his Saviour and the souls of men, will presume to countenance or vindicate the amusements of the theatre? Who does not confess, that, viewed in the light of the gospel, it is, to say the least, a scene of peculiar temptation and hazard? And what Christian, let me ask, can attend, and yet reconcile his conduct with such scriptures as these:—"Watch and pray that ye enter not into temptation."—"Abstain from all appearance of evil."—"Wherefore come out from among them, and be ye separate, and touch not the unclean thing."—"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying."—"Grieve not the Holy Spirit of God."—"Have no fellowship with the unfruitful works of darkness, but rather reprove them."—"Be ye therefore partakers not with them, for ye were sometime darkness, but now are ye light in the Lord; walk as children of the light."

**REMARKS ON THE THEATRE.**  
The tendency of the theatre to dissipate all serious thoughts, will, I presume, not be denied.—Nothing like the solemnity of another world is found within its polluted tabernacles. God is not there, except to witness its evil deeds and to record them in the book of his remembrance.—The Holy Spirit is not there, unless it be to whisper through the conscience of the sinner—arise and depart, for this place is polluted. No one carries with him thither the spirit of prayer; no one returns with it to his family and closet.—Who then, that loves his Saviour and the souls of men, will presume to countenance or vindicate the amusements of the theatre? Who does not confess, that, viewed in the light of the gospel, it is, to say the least, a scene of peculiar temptation and hazard? And what Christian, let me ask, can attend, and yet reconcile his conduct with such scriptures as these:—"Watch and pray that ye enter not into temptation."—"Abstain from all appearance of evil."—"Wherefore come out from among them, and be ye separate, and touch not the unclean thing."—"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying."—"Grieve not the Holy Spirit of God."—"Have no fellowship with the unfruitful works of darkness, but rather reprove them."—"Be ye therefore partakers not with them, for ye were sometime darkness, but now are ye light in the Lord; walk as children of the light."

**BIBLE BURNING.**—We understand, with feelings of sincere regret, that a Roman Catholic Clergyman, not a hundred miles from the parish of Freshford, LATELY BURNED A BIBLE!!!! and a volume of *Burder's Village Sermons*! Should we be favored with the particulars of this revolting occurrence, which, in consequence of the present system of espionage, it is by no means easy to procure, we shall most certainly publish them. The fact, however, is as we have stated. What with Bible burning and the persecution of Schoolmasters, the work of national education is likely to flourish under the auspices of their "Reverences!"—*Kilkenny Moderator.*

**Mr. Charles Horenden,** who sailed from England about the middle of 1826, to take charge of a Printing Establishment in the Island of Madagascar, under the direction of the Missionaries at Tananarivo, died on the 15th of December, one month after his arrival. On the 26th, his youngest child was interred in the same grave.

**Mr. Evan Evans,** who has labored 10 years in South Africa as a Missionary of the London Missionary Society, arrived in England, with his wife, on the 28th of July, having been obliged to return on account of impaired health.

Charcoal is becoming a valuable medicine and is given with success in pulmonary complaints, as a spoonful finely powdered in milk, twice or thrice a day.

## OBITUARY.

Abridged from the Charleston Observer.

## REV. RAYMOND BASCOM.

This minister of Christ, whose sudden exit we mentioned last week, was born A. D. 1790, in Chester, Massachusetts, the youngest son of the Rev. Aaron Bascom, then, and for many years after, Pastor of the Congregational Church in that place. In 1809, he became a member of Williams College, and four years afterwards graduated with distinguished reputation, both as to scholarship and piety. Shortly after he was elected the first Preceptor of Amherst Academy, then recently established; and continued for two years to fill that important station, with such fidelity and success, as proved most auspicious to the interests of that rising institution. Thus, Divine Providence conferred upon Raymond Bascom, the honour and felicity of first nurturing that precious germ, which has since risen and expanded into one of the most important and flourishing Literary Institutions in the nation. From this situation he was called, by his College, to become one of her Tutors, in which difficult and responsible station he remained with universal approbation, until the close of 1817, when resigning his office, he became a member of the Theological Seminary at Andover. He left it in 1820, with the highest reputation, as to classical attainments and eminent piety. Indeed, it is believed, that few of those, who enjoyed the advantages of that school of the Prophets, have been equally respected and beloved both by Professors and Students.

Soon after leaving the Seminary, Mr. Bascom took a Missionary tour through the Southern States, and laboured diligently and successfully in several destitute congregations. During this tour he was ordained as an Evangelist in the Circular Church in this city. He afterwards had a unanimous call from an independent church in the vicinity, which he declined. He then accepted an appointment as a City Missionary, and continued in that station till last year, except one or two considerable intervals, when he was engaged in visiting and promoting the Missions among the Western Indians. During the Summer of 1826, he was appointed Principal of an important Literary Institution in Camden; he entered on that office in November and soon after engaged as the stated preacher in the Presbyterian church. He also received from the American Board an appointment as general Superintendent of the Indian Missions; but had previously accepted his appointment at Camden.

For several years Mr. Bascom's health had been feeble. Recently, however, his symptoms of a tendency to pulmonary affections had abated. But on the last Sabbath in September, while preparing to go to the House of God to pursue his beloved work of preaching the unsearchable riches of Christ, he was seized with a severe chill, the sure precursor of bilious fever, and was constrained to take to his bed. During the succeeding week, the disease was rather of a mild character, and seemed to yield to medicine, so that on Saturday he was pronounced much better by his Physician, and seemed so far out of danger, that all around him were rejoicing in the expectation of a speedy recovery. But *Deo alter visum*—God's thoughts are not as our thoughts. Suddenly, while sitting up, he fell into a fainting fit—which was succeeded by another, which left him in extreme weakness—and soon after he fell asleep.

Thus, at the early age of 36, in the midst of the most intense devotedness to the cause of Christ, surrounded by fields already white for the harvest, this beloved man of God fallen beneath the stroke of death, leaving the companion of his life and two lovely children in distressing bereavement—sincerely bewailed by all who knew him, and who possess the spirit of his Master.

To portray the character of this holy and lovely minister of Jesus, is not the design of this brief and imperfect sketch. Let this be done fully and worthily by some faithful brother who knew him well. Or if it be not done, no matter, his record is on high. The moral portrait of Raymond Bascom is drawn by the pencil of inspiration in these words:—"He was a good man, and full of the Holy Ghost and of faith. His intellectual character was of a high order. He was eminently ingenious, accurate and judicious; rich in mental treasures, and in disposition noble, mild, and affectionate. But all these qualities are almost forgotten, in contemplating the leading characteristic, the grand peculiarity of this excellent man. This was eminent holiness—uniform, exalted spirituality. In superiority to selfish worldly views—in habitual fixeness of mind upon heavenly things—in the evident & constant predominance of devotional feelings—and in unaffected, habitual devotedness to the cause of the Redeemer, he certainly was equalled by few indeed. Who ever saw him but in a mild, humble, and prayerful frame? Who ever heard him speak but in the meekness of wisdom, in a loving, pious, and faithful spirit. Doubtless he had his imperfections. He felt and lamented them. But it would be difficult for those of us, who were most intimate with him, to say in what they consisted.

As a preacher, he had no pretensions to eloquence, and yet his holy earnestness, his explicit and pungent statements of Gospel doctrine, and his faithful dealing with the conscience, rendered him a very impressive, useful advocate for the Redeemer's cause. The duties of a missionary were peculiarly adapted to engage his powers and delight his heart. He had all that condescending lowliness and persevering energy of soul, which constitutes the essential, indispensable qualifications of a successful missionary.

His course has terminated in early life. And yet few of those who live to old age perform an equal amount of actual service, or are so evidently and extensively useful in their day and generation.

It was not permitted to our dear Brother Bascom, like that beloved servant of Christ who fell asleep in Jesus a few hours before him, to bear his dying testimony to the power and glory of the Gospel, and to depart in triumph of faith: for he was probably unconscious that his last hour was come. But such a departure was not necessary. His conversation was in heaven. Such was his habitual state of mind, that it was only necessary for him to be absent from the body, in order to be present with the Lord.

**Dr. Henry.**  
Died in Hardwick, Vt. on the 12th of June last, Deacon JOEL WHIFFLE, aged 48.  
Rarely indeed has any death called forth a more general expression of sorrow. As a citizen, the deceased was distinguished for probity and integrity; as a neighbor he was uniformly kind and obliging; as a friend and companion, he was faithful, social, interesting and pleasant. In all the domestic relations, he exhibited a rare model of self-denial and above all as a Christian, and an active officer in the church he adorned his profession and his office, by exhibiting on all occasions, a disinterested consistent, and unwavering attachment to the best interests of the church. In his illness he contemplated his approaching dissolution with the most composed and submission to the will of God. Few had more or stronger earthly ties, but his hope in the merits of Christ, was unwavering and afforded him strong consolation in view of death, his end was full of peace and his memory is blessed.

In Hebron, Me. Caleb, son of Mr. David Bicknell, 14—while ploughing, a tree was blown upon, and crushed him to death.—On the same day, a son of Mr. Perkins, aged 7, was suddenly killed by a cart being backed against the house, which killed him instantly.

In Portland, Mrs. Olive Stearns, 37; Miss Mary Jane Stearns, 10, wife and daughter of Capt. Isaac B.

## CARDS.

The subscriber, who recently received from some unknown individual, a quantity of valuable moral and religious books, "to be loaned, gratuitously, to those who have no means for the procurement of useful reading materials," herewith acknowledges the receipt of the books, and would acknowledge the acknowledgment with an assurance that they shall be appropriated according to the wish of the benevolent donor expressed in the accompanying letter. Is not this a specimen of that active benevolence, by means of which, God will fill the earth with truth and righteousness? M. W. F. WILDER.  
Charlton, Oct. 1, 1827.

Rev. J. S. GREEN, of the Sandwich Island mission, would gratefully acknowledge the receipt of several valuable articles of clothing, from the "Ladies' Friendly Society" in the Rev. Dr. Homer's Parish, Newton.—Also, favors of other kinds from benevolent individuals of the east and west parish in Newton.—May the Lord reward them an hundred fold, in their own bosoms.  
Boston, Oct. 21, 1827.

The subscriber acknowledges the receipt of the following donations to the funds of the American Sabbath School Union from gentlemen in Falmouth, Maine.  
Ben. Smith \$2.00 Capt. Thos. Swift \$2.00  
Capt. Nath. Elden 1.00 Do. Thos. Fish 1.00  
Capt. Wm. Jenkins 1.00 Messrs. P. Jenkins 2.00  
C. W. Jenkins 1.00 Thatcher Lewis 2.00  
Joseph Robinson 25 Eben. Nye 25  
O. C. Swift 2.00 Jacob Davis 50  
Samuel Mayhew 25 G. L. Tillotson 1.00  
Dorcas Sanford 25 Prince Dimmick 1.00  
Two Friends 1.20 Total \$17.45  
R. W. CUSHMAN, Am. Sab. School Agent.

**BOXFORD ACADEMY.**  
THE winter term of this Academy, will commence on Thursday, 15th of November ensuing.—For terms of tuition, board, &c. apply to JACOB PEABODY.  
Boxford, Oct. 26, 1827. Nov. 2.

**THANKSGIVING ANTHEMS.**  
JAMES LORING, 132, Washington Street—has for sale—Pearson's Thanksgiving Anthem; Holt's, Cooper's, Temple's, Phillips'—Also: Grateful notes and anthems from N. B. The Handel and Haydn Society's Anthem, Handel's Grand Halle-lujah Chorus; L. Schu's Canaan, a favourite anthem; Handel and Haydn Choruses; Mitchell's Lord's Day; Judgment Anthem; Funeral Anthems; Elms on the death of Washington; Williams' I was glad &c. revised; Resurrection hymn; Williams' O Lord God of Israel, &c.

N. B. The Handel and Haydn Society Collection of Church Music, 5th edition; Bridgewater Collection; Winchell's Sacred Harmony at \$3 per dozen; old Colony Collection of Anthems two vols. Handel's Messiah; Look Hospital Collection; Calcott's Musical Grammar; Kollman's Musical Harmony; Instrumental Director; Fife, Violin and Fife Preceptors; Lives of Haydn and Mozart; Parker's Musical Biography; Hubbard's Anthems; Hubbard's Essay on Music, &c. Oct. 26.

**ANTHEMS FOR THANKSGIVING.**  
RECENTLY published, and for sale by RICHARDSON & LORING, 132, Washington Street.—A HYMN, suitable for Thanksgiving, set to music by Benjamin Holt.  
"O Praise ye the Lord," an anthem for Thanksgiving, and other public occasions. By the author of "Lord's Day." Also "O Righteous God," an original composition for Fast-day. "Hear O Lord," an anthem for Ordinations and Dedications. By N. Allen.

NEW & L. have in the Press and will publish in the course of this week, a new Anthem calculated expressly for Thanksgiving.—For sale as above, the Handel and Haydn Society's Collection of Psalm and Hymn Tunes. The Bridgewater Collection, ditto.—Also the H. & H. Collection of Anthems, Choruses, &c. Hubbard's "Thirty six Anthems," quarto vols., price only \$12 per dozen. Nov. 2.

**MORGAN TRIAL.**  
JUST received and for sale by JOHN H. BELCHER, No. 18, Dock-square. The trial of James Luckey, Isaac Eytan, Chauncey H. Coe, Halloway Hayward, Hiram Hubbard, John Huffer, James Grayson, Asa Knowlton, Maria Seymour, Henry Howard and Moses Roberts, for a conspiracy to kidnap William Morgan, from Canada, N. Y., on the evening of Sept. 12th, 1826, at the Ontario General Session, held at Canandaigua, Aug. 22, 1827.  
"Nor wife nor children, more shall be belied,  
Nor friends, nor sacred home."

A perusal of the testimony given in this trial, may enable those who take an interest in the subject, to form something like an accurate idea of the facts of this much talked of affair. Price 12-2 cents. Nov. 2.

Just Published, by JOHN P. HAYES, American Tract Society House, No. 142 Nassau Street, New York. THE PASTOR'S SKETCH BOOK, or authentic Narratives of real Characters. Edited by George Redford, A. M. and sold by Samuel Young, Baltimore; Anthony Finley, Philadelphia; Hastings and Tracy, Utica; E. D. Legard, New Haven; Robinson & Co. Hartford; Munroe & Francis, Boston; Whipple & Lawrence, Salem; and Williams & Hyde, Portland. Oct. 26.

**LADY OF THE MANOR;** Vol. 6th. by Mrs. Sherwood.  
PROFESSOR STUART'S COMMENTARY ON THE EPISTLE TO THE HEBREWS; 1st. volume. Just published, and for sale by CROCKER & BREWSTER, Theological Bookellers, 47 Washington Street. Oct. 26.

JUST published, by NATHANIEL S. SHIMPKINS & Co. Court-street, THE CHRISTIAN VISITOR, OR RELIGIOUS MISCELLANY.—No. 7 for September and October.  
Contents.—Memoir of Dr. Abner Howe—Autumn—God and Mankind—Nature and Grounds of Union among Christians—Connect the text of Character.—Review of the Rev. Mr. Mot's Sermon—Notice of a Sermon on Small Pox. Juvenile Department.—Selfish Boy Reformed—Little Henri. Poetry.—Hour of Death—Hymn—Religion—Miscellaneous.—Agreement—Truth—Religious Controversy—Providence—Knowledge—Atheism—Poverty and Wealth—Christ. Intelligence.—Liberia—Theological Institution at Andover.

This periodical, which is not controversial, but purely practical, and peculiarly designed to promote practical piety and virtue from Christian motives, is published once in two months containing from 36 to 48 pages. Price to subscribers, \$1 per year, payable in advance—or \$1.50 at the end of the year. Oct. 26.

**NEW SCHOOL READER.**  
JUST published and for sale by RICHARDSON & LORING, THE NATIONAL READER, being a selection of exercises in Reading and Speaking, designed to fill that place in the schools in the United States which Murray's Reader and Scott's Lessons hold in those of Great Britain. By Rev. John Pierpont.  
In the Press, another Reader, calculated for the third class, to hold the rank of Murray's Introduction, but designed for American schools.

Also, A Mental and Practical Arithmetic by R. C. Smith. High expectations are entertained of this work. *See School Committee and Teachers furnished with all the books in use, on the best terms, at R. & L.'s School Book Depository, No. 133, Washington St. 6c Oct. 19.*

**BASCOM'S SYSTEM OF PENMANSHIP,** and Writing Book Combined.—in Four Parts. THIS System is published in Boston, by Josiah Loring. Providence, by John Hutchins.—Salem, by John W. Archer.—Newburyport, by Ebenezer Steadman.—Portland, by William Hyde.—Hallowell, by Glazier & Co.—Concord, N. H. by Isaac Hill.—Brattleboro', by Hallbrook & Feasenden.—Northampton by Elisha Turner.—Hartford by D. F. Robinson & Co.—New Haven by Durrie & Peck. And in the four parts are four writing books with engraved copies in each book. "Book First" comprises a course of Lessons designed chiefly for those who are just beginning to write. The lessons in "Book Second" are suitable for those who are somewhat advanced. "Books Third and Fourth" are furnished with fine hand copies, and are intended for the higher classes. General directions and explanations are printed on the cover of each book. The style of writing adopted in this system is equally adapted to Coarse hand—Medium hand—Fine hand—Capitals, &c. and admits of much more economy in the use of paper than the common mode of ruling.

All who publish these books are bound by their own interests, as well as by contract, to make them of good paper. The price is 12-2 cents single—\$1.20 dozen—\$9 hundred.  
"Mr. Bascom's System of Penmanship," (says the American Journal of Education,) is a great step towards a general and thorough improvement in the art.  
"Would it not be well for School Committees, when they are deciding upon reading books, grammars, &c. to call upon their schools, to determine also what style of writing shall be used; and to employ suitable precautions to prevent frequent changes in the latter, as well as in the former?" 4c Oct. 19.

**COMMUNION SERVICE.**  
J. B. JONES, No. 37, Market-street, has just received direct from the Manufactory in England, a new supply of Silver plated Church Flagons—Cups with and without Handles—Tombstones—Christening Basins and Plates—also—the same articles in white metal.  
All kinds of Silver Ware manufactured to order as usual. Oct. 26.

## DRUNKARD'S PROGRESS.

A further supply of this popular emblematic representation in four verses, exhibiting the direct road to poverty, wretchedness and ruin, from the first beginnings to the end of intemperance. Price 10 cents single. *See We plead not a few persons have come forward to the help of the Lord, in giving it circulation.*  
Dr. Becker's Sermon on Intemperance; Sprague's Address and practical nature, on liberal terms.  
Also, Jones on the Trinity, which in these times ought to be in the hands of every friend to the truth; being adapted to the capacities of the common people. For sale by R. P. & C. WILLIAMS, 79, Washington Street. No. 2.

**ELEGANT INDIA RUBBER SHOES.**  
EIGHT HUNDRED pairs, comprising a complete assortment of Ladies, Gentlemen, Men, Boys and children's sizes, just received, and for sale at low prices, by ISAAC WILLIAMS, No. 180, Washington Street.

**TURKEY CARPETS.**  
BALLARD & PRINCE, Carpet Warehouse, No. 166, Washington-street, have just received,  
40 bales of prime Turkey Carpets, of a great variety of sizes, some of which are extra large, and suitable for halls or public rooms; they will also furnish pieces of the carpets for roomers when wanted.  
Also, a large assortment of Brussels, Kidderminster and Venetian Carpets, of the best qualities, at unusually low prices. No. 2.

**FILLEBROWN'S WRITING ACADEMY,**  
(No. 33 Market Street.)  
IS open Day and Evening for the reception of Pupils in WRITING and BOOK-KEEPING. Specimens may be seen at the Academy. Oct. 26.

**SURGICAL INSTRUMENTS, DRUGS, &c.**  
DAVID & JOHN HENSHAW, & Co. No. 33, India-street, (near the head of Central Wharf) have for sale, very large assortment of Surgical Instruments, Drugs, Paints, Dye-stuffs, Window Glass, &c. at very low prices. Gentlemen wishing to purchase, are respectfully invited to call. Oct. 26.

**COMMUNION WARE.**  
THOMAS A. DAVIS, No. 1, head of Washington Street, has constantly for sale a complete, and extensive assortment of Silver, Plated, and Britannia COMMUNION WARE.  
This article is had direct from the manufacturers, and will be sold at the lowest terms. copdm. Sept. 2.

**HENRY J. HOLBROOK.**  
HAS received by the late arrivals from Liverpool and from other sources, an extensive assortment of FOREIGN MANUFACTURED GOODS, well calculated for the city and country trade, which will be sold at the lowest market prices, consisting of:  
Superfine and common Broadcloths; Ladies Habits & Pelms; Cassimere; Vestings; Rose Blankets; Flannels; Worsted Hosiery; Tartan Plaids; Salubrious Flannels; Socks; Kerseys; Bookings; Plain and figured Linens; Laces; Lace Trimmings; Brown and Black Linens; Flax Hdkfs.; Bracons; Millineries; Suspender Buttons; Soft Dressed Linens; Linen Shagwags; Linens; Dressing Table Cloths; Damasks; Napkins; Prints; Furniture Patches; Cotton Cambric; Cambric Muslins; Sheet Dresses; Plaid Gingham; Marshall's Thread; Cotton Thread; Chambray; Spool Cotton; Spool Fines; Cotton Grapes; Plaid Cambric; Satin; Jeans; Cambric Dimity; Swiss Cravats; Colliettes.

**FRENCH GOODS.**—Broad Selvage black Crapes; White and cold Grape Lines; Striped Silk Vestings; Black and cold Florences; Black and cold Satins; Black and cold Gros de Naples; Striped, shaded and Plaid do.; Granite Silks; Black Moles; Taffeta and Satin Ribbons; Belt and Watch do.; White and cold bordered Linens; Belt Hdkfs.; Linen Cambric black and white Lace Veils; Fancy Silk Hdkfs.; Kid Gloves; Merino and Raw Silk Shawls; wide and narrow Bombazines; black and white Silk Shawls; black Silk Hdkfs.; fig'd and plain Swiss Muslins; Inserting Trimmings; Silk Hdkfs.; plaid and stripe Catepals; black Crape Vails.

**ALSO.**—A large assortment of American Manufactured Goods, consisting of Broadcloths, Cassimere, Sateen, bleached and unbleached Sheetings; do. do. Shirtings; Tickings, Gingham, Checks, &c. which are offered for sale at 427 Washington Street. Oct. 26.

**NEW SHAWLS.**  
CLEVELAND & DANE, are now opening at their Shawl Warehouse, No. 43, Market Street, the following invoice of Shawls:—  
1 case Merino Long and Square, containing a great variety of patterns, some of which are new.  
1 case French Camel's Hair, same value as those received in the Spring, patterns much improved.  
1 case Thibet Cashmere, with Palm Corals, a very pretty article for Young Ladies—colors, India red, black and white.  
1 case French Cashmere, Long and Square—colors, scarlet, crimson and black.  
1 case Scotch Cashmere, white, and very rich.  
1 do. Raw Silk, Long and Square—colors, amaranth, scarlet and lawn.

The above Shawls have been selected with much care, and are believed to be equal to any ever imported. Ladies desirous of having Shawls of the newest pattern, and of quality, are invited to call and examine them. 6c Oct. 19.

**BROAD AND NARROW JET BLACK BOMBAZINES, STREET & JASKELI.**  
No. 21 & 23 Market Street.  
HAVE received part of their Fall supply of London broad and narrow Jet Black Bombazines of a superior style and finish; forming a very extensive assortment, which will be sold at such prices as to make it an object for purchasers to examine them. Also, a choice selection of Rich Black Silk Goods for Dresses and Pelms, comprising almost every kind and quality now worn, together with 30 pieces of Black and White Linen Crapes.  
Best Broad selvage mourning Crapes, 6-4 do. do. for Vails, Real Horse-skin Gloves, (black) Gentlemen's Ladies like, English & French Silk Hose, Black Raw Silk Hose, Black Italian, Paper Black Silk Hosiery, Black Mourning Gingham, Fine Black worsted Bombazines, &c. &c.  
Making a very complete assortment of Mourning Goods of the best quality. copdm Oct. 12.

**ADAMS & FESENDEN.**  
77 and 79, State Street.  
HAVE for sale a general assortment of HARD WARE GOODS, which will be sold on favorable terms. 6c Oct. 26.

**CROCKERY**